M 2598

Thursday, July 24, 1975

Barn Group I

MR. NYLAND: Hundred and twenty-six again tonight. I'm not flattered. There is something still wrong and we have to find out what it is.

I listened to one of the last meetings of Bennett before he died - he was still in Sherburne - and a little bit like a resume, looking over the three years they had been in existence there, and the beginnings of their new attempt in Virginia with which perhaps you are familiar. And as I listened to him, he sounded like an old man, a little reminiscing, looking at what he considered his life work; that is, the formation of a society on a different basis. Already, at the time when Gurdjieff died, he wrote about new eras, new epochs. And it always has been in his mind how to create a new society on a different basis and including, in the differences, a variety of things that were, according to his opinion, not very good. But then finally concentrating in the efforts of nine months work together, concentratedly. And this was like a farewell speech to those who graduated after the nine months - and there was a sad tone in it. Because he said it's a question of his method,

the way he had approached his particular attitude of himself, and basing it on Partkdolg-duty. How much actually had gone over into the study and the acquisition of the different students? And that then, very definitely admitting that they were going into the world, implying by that, that what they had been having during nine months was a very separate something away from ordinary life. And he started to question even if he had started on the right way, that perhaps he should have started in poverty. He didn't develop it very much. I felt in it, as I say, a sadness, reminiscing, and his voice indicated that. And soon after that, he happened to die.

Also the other day, I started to talk with a couple of people of the old Orage group, to find out what they had done, how much was their interest still in existence and in what direction was it. And then talking and talking about different other people we happen to know a little bit about - sometimes friends, sometimes just acquaintances - of what had been their aim and what they were doing, particularly regarding Gurdjieff. And that a great deal just was a description, perhaps writing some kind of a book or an essay or making reference to the existence of Gurdjieff, constantly describing Gurdjieff as a person and a little bit of the ideas themselves without, as far as I could find out-- We talked about ten or so different kind of people, having gone in different directions and published here and there. And I was amazed because I can see what happens. They keep on talking about Gurdjieff. They keep(ing) on repeating references made to him, books written about him by other people, but not at all a detailed information about ALL AND EVERYTHING - and after all, what was Gurdjieff's chef d'oeuvre? The fact of the Third Series or the Second Series is almost, I would say, forgotten in the light of some people who just want a nice little gathering, and get hold of a little bit of Gurdjieffian music and play it, and set it up with a tremendous amount of fanfare and a

lot of nonsense.

I compared it a little bit, logically, with what we are doing. We're starting from a different standpoint. We would like to have a society based on truth and not on hypocrisy, based on the actual value of a person, and not on what a person thinks he is, based on an understanding between people and not on just a nice little relationship. And of course for that reason, the application of Work in what we call activities, is immediately a means of finding out what is the progress of Work itself. And I think we are far removed from that kind of ideal, and although we may be starting a little differently, the final result is very much: where are we? - if you want to ask that. What is the value, at the present time in your life, like today, of Work itself? And do you still use opportunities or do you just forget about them a little? Do you still consider the Barn something of importance? And the different things gradually are sliding off from their principle, not being understood any longer, and an awful lot of that kind of water is put into the wine.

We have to re-correct constantly attitudes like, for instance, what is the purpose of a nursery? Why did we originally start it? In order to create an opportunity for mothers who then, when the children or the little babies were taken care of, could devote their time to Work. That was the original principle. That they didn't have to have a baby-sitter home, but that the intention was to see what could they do then with their so-called free time. How far is that gone? How far or how much do we still remember?

Take the school. It is running down if you don't look out. If there is anything in the principle of having parents be teachers, and if there is actually a desire to see that then of course it will require sacrifice, because you have children to take care of, don't you? And you don't want to leave it

to public school or some private arrangement, or maybe even Steiner where you have nothing to say about it. It is something that you ought to feel what you want to do for that what is already your responsibility. And that attitude, does that exist? Not as much as it should, I think.

Take the management of this - here - kitchen. We're pretty good, I think, every once in a while. Thank God that there is a meal every lunch and that there are still a few people who want to do things a little out of the way, and sacrifice their time. But in general I don't feel that, not as yet.

We have now lecture-talks. Attendance around twenty-five, average. What is this? Lecture-talks are given to the different people interested in Work. And they come to such a meeting to be reminded of the existence of Work and to be stimulated so that then they can honestly, again and again, try to put to practice what they then know, or at least what they are reminded of. Coming next week, I stop these meetings. I've no interest in having over a hundred people here and just a handful - I said last week, at least fifty.

What are we here for? This is what I want to ask, because we're not here just like several other people, talking and talking a little bit and reading a little bit about Gurdjieff, and maybe even quoting from Nicoll and so forth. We're here with Work, as a school, in an application to the best of our ability, giving as much time as it might be required, and as much time as we want to give it, without violating our other obligations regarding ordinary life. And particularly when we talk about activities connected with the trunk of the tree, and we representing branches and where there ought to be fruit - fruit of an objective kind, of an understanding of oneself the way one is as a human being. That is the advantage of what we are trying to do, to apply immediately that what you hear at a meeting, or what you read about,

and what you sometimes discuss in your little groups, in your daily work, in you daily activity here at the Barn, not just letting it ride until Sunday.

Every damned day is an opportunity day, if one has the right kind of an attitude regarding oneself, and you understand what is needed for the further development of a man to become harmonious. Of course I know there are different directions that different people will want to take. And there are such of course you say, Well, I don't need a meeting because I already know. And you don't want to sit at the feet of Gamaliel because you think you are an archangel already yourself. And maybe I say it a little too sharply, but there is no--that is not a turnout. Instead of that, in the month of August, it will be a concentrated effort.

Five evenings a week, there will be a lecture-talk by someone. And that person will be able to help you, regardless of who he is, because no one will sit in this chair, if that is where we sit - I don't know - without being serious about wanting to talk about Work, and without having prepared for it in the best of his or her ability. And I wished that we could do that kind of a thing in a concentrated effort. Time, whatever it is, you have to decide among yourselves; that I would like to leave to all of you, to see what you want. But the concentration is on such meetings, not any longer on Thursday, where many of you still don't belong and you don't want to believe me. And as far as Saturday is concerned, that is simply a résumé of the week.

And I would like to ask permission for you to attend such a school to be reminded of the seriousness of Gurdjieff, the seriousness of life as we live it on Earth; the requirements which are put on us as responsibility, having to take care of certain questions regarding one's inner life; and the necessity, if you face it correctly, how will you be when you die and what are you doing now to prepare for it? And in what way can we, at the

present time, apply Work in daily activities? And how can it start to change relationships with people, with our friends, with those we like or don't like, with those to whom we are married or with whom we are living, to see what can be done to help them so that they in turn can help us, or those who try; to want to understand the meaning of life itself and to see what kind of questions could be mutually answered, and then adhered to; and then taking on perhaps certain tasks so that maybe this place can become a little holier and more sacred to you. Because that I still see as an aim. And I will keep this aim until I die, because I think it is an only principle of the application of Gurdjieff. To start with an understanding of Work on oneself, for oneself; to know exactly that a society cannot be built up unless it is made up of material of an objective kind, if you want more or less an objective society of understanding and working in cooperation. That all the things, when you would start and just form a little group for about a couple of months or so, and then stick it out together, or once a week having a little Work arrangement - such things are not done in that way. They take years.

And we are in existence of already several years, of this kind of wish for applying. And the progress of course is very slow because we are so goddamned stupid, so asleep and so unconscious. And the trouble is, we don't want to admit it. I wish that you would come with an idea that you want to admit that, that you don't know everything, that you need constantly reminders. At least, if you have that attitude towards your life, that you want to do something with it; if you feel that it is a responsibility which you take on yourself. Because if you don't, and if you just want to go and do anything you like in the way you want it whenever you want it, and not put yourself under any kind of a discipline, what good will it do to you? You will forget. And after a little while, you will be exactly the same, in the same kind of

an unconscious state. But when you introduce something that is completely different, like an objective something about which we don't know anything, or that what is the only reality of oneself, which is one's Magnetic Center, the different concepts that we do talk about as being important for the possible development of a man evolutionarily speaking, that we have actually in mind the accent being place on spiritual life.

What is this spirit? Changing of density from that what we now call material. That's all. Gradually understanding that one can be with someone at a distance without shaking hands, that one can send certain forms of energy from a person who is in a certain state of being able to communicate, and having such energy as a result of his own preparation. To be able to convey that, to send it, to direct it in the certain way for a certain person who may be in need of it. That is the way we help each other in a group. That is how we start with a very small group. That is how we start in poverty because when there is too much money, you won't Work. You've got to understand that. As soon as you place the emphasis on making money, money, you're not Working anymore. As soon as you place the emphasis on your ordinary life and your--whatever ambitions there are in it and the necessity of taking care, even if taking care of children - where is your inner life? Where will you get the stimulus by yourself in being home, unless you do something that comes from an outside world and puts that into you as a means or a shock, helping to remind you, like a meeting will remind you, when the fact of seeing people here who come for a definite person, will remind you of something, that something has to be done with yourself.

This is what I mean. Don't come to these meetings here tonight. What is the use for me talking and talking? If you want to know what I'm saying, there are thousands of cassettes that you can listen to, if you really want

to study. It is not dependent on me any longer. You must understand that and I've told you before. The emphasis is on your life, this group, how you will want to become, what is necessary for your development as a man. And then in contact with the outside world, and having to meet conditions of the outside world like, let's say, Planning Boards and so forth, to hold onto a principle that we represent. And then gradually create a little bit of a group, not a society as yet. It is not quantity. It is quality of us.

Where are we and on what level do we live? That's what you have to consider. What is it when you think of someone else or that you react automatically, or that you blah, blah, blah, blah a little bit about the reality of yourself and not understand what even is meant by it. We are diluting ourselves, you understand what I mean?

I want again concentrated effort that was here in the beginning. There was a desire even to go to New York for a small group, some of us in a car, and talking about Work. Just to go to a small group to hear one of us talk. It was not only for me, or sometimes for me that you went. And in the beginning here in this Barn, when we were still simple and not too much influx of so-called green people, where we knew each other a little bit, and I start, and again and again I emphasize the necessity of that kind of a nucleus. And then I ask this nucleus, come on Thursday. Then we can talk and we talk about business. And then everybody comes.

So if you don't learn a lesson one way, you will learn it another. From now on, five evenings a week. I hope that those who wish to talk can do it, want to make that special kind of effort, that at least there would be ten so that at least, let's say, two weeks before it is your turn again, if you want to do it for yourself. Even if you consider it from that standpoint. The tremendous advantage there is when you have a chance to talk to some people

who perhaps could be interested and where you could arouse their interest and help them to clarify certain concepts regarding Work. How much good it does for yourself to have to formulate on the spot, not being able to wait a little bit, but right there make available the thoughts that you have already and the clarity which ought to be in your mind, and with which you could, let's say, handle a few words in a certain way, that they could become convincing. That's the advantage of course for those who wish to take that kind of initiative. The advantage for people who come, you can still choose, but that is just about the only food that you're going to get, because I'm not going to give you very much anymore on Saturday. As I say, I've said enough in the tapes which exist. You can study all you want to. But you are going to be dependent on those who are going to help you in that way and make a little lecture-talk out of it. That is then all the meal you will have to get, together with coming at lunch here, and of course, and working on a Saturday if you wish, or Sunday here, or whatever it is that you have as a small group attending, and the difficulties you can talk over among yourselves, and making friends as much as you can. But it is plainly up to you. I hope you understand that.

I change many times different things in different ways because I know they become too monotonous. And as I said before, there is not enough of that interest any longer when it is monotony. It has to be changed in the change of maybe the surrounding sometimes, a change of attitude on the part of yourself, the change of your own attitude of your wish to find out what actually is meant by Work and this Partkdolg-duty, that that has to be understood first before people can unite to form a society. Because you're already fifty percent in daily life, in Warwick, in an unconscious little village. And you have dealings with other people who of course don't know anything about your, let's call it for a moment, religious attitudes. And still it is very good

that you find out more and more, coming home, as it were, every once in a while to see what you can take from here to be reminded, so that the next day there can be a little difference in your attitude, and really more of a desire to wake up and to make attempts, and not just leave it at one little attempt and find an excuse why you cannot do it.

I hope that, during this month of August, we will straighten out several activities. I hope to talk about the school. I hope to talk about the nursery. I hope to talk about a variety of different things which I now call auxiliary, serviceable - Guesthouse, or even Bakery, or a Bookstore, or the Railroad Store as an adjunct to the crafts. To talk about what is the meaning of a craft, for us. It has come up as you perhaps know, and maybe you know a little bit about how it was formulated, and perhaps it has helped to convince the Planning Board that we really meant something when we said that it was necessary for us to have the opportunity here in this place of a residential zoning, to be able to do something for one's own Soul, if you like to call it, without any emphasis on the commercial values. All of that I think one can learn gradually, but you have to learn first the reason why you came.

If that is the truth, that you came here for Work, if that is really that you say, I want to find out about Gurdjieff, then find out. Then don't find out something else. If you're interested in something else, please go. The faster you go, the better it will be. I don't care who you become interested in, you know. But if you want to stay here, we talk about Gurdjieff, unadulterated, I've used the word sometimes. Like St. Paul talked about Christ, he said, and crucified. That meant hundred percent. We talk about Work in accordance with prescriptions of Gurdjieff in ALL AND EVERYTHING. And pretty soon I hope we'll publish that little quotation section for Firefly, that you can look it up and really can base it on something that you can find in that

book itself, references to Work on oneself and what could be accomplished and for what reason Gurdjieff wrote that book. That more and more it can be understood why we want to do the way we do it, and why we talk about Work in the way we do. And constantly trying to be reminded about the necessity of using an objective value in a subjective world, and to see if that actually could give light on the path towards infinity, and can give us strength. How more and more we start to understand, if we do Work, and more and more become acquainted with what actually takes place within oneself, how more and more such concepts can become clearer and clearer and a little bit further away from an ordinary little description of an 'A-B-C', that the whole idea of Work means your life. And that of course, when it is your life, that more and more you have to be free from the form in which this life happened to be poured because we happen to be on Earth, and that you can imagine certain things becoming transparent and that you can imagine certain things becoming lighter in density. And that you can see that because of that, there may be ascension to Heaven, when one loses the bondage of this Earth. And after all, what is the purpose - to build a Soul? Really to find out how to reach or cause a vehicle to be made, so that on that and with that, through that, one goes up to the higher regions of infinity, to use just a couple of such words. You can say, to meet God. Perhaps it's easier, maybe easier to understand it.

What is within you? What actually should be touched? With what kind of attitude you should come to a group, bringing to a group yourself, bringing that what could become a level at which a meeting could rest. And then, from that, more things could be discovered and more things could be talked about, and more aspiration will be created in you. And more and more you can change yourself into really wanting to become a man, and not a little child any longer, and not a little bit of a nincompoop. That you have to learn how to get rid

of your selfishness, of course it goes without saying. You have to do that because what is it that binds you? Exactly your selfishness. And if we talk about freedom, that is the reason we talk about being selfish, about being vain, idle, that we don't really know what we are, and that we have to find what is that kind of reality. What we are as reacting creatures, that is our reality. Not the outside world, only the way we react. And the reality made for us in such an inspirational way that the reaction becomes the activity on our part.

Why did we call them activities? I never called them a business. They are just for us, as beings belonging to this little church, to be active in the vineyard of the Lord. If you can see that that way, then you know what we are talking about, and then there is no danger of having misunderstanding.

And so you will be on your own for this coming month - four weeks, whatever the time will be - and I hope that you will utilize these kind of opportunities as given, that you will help sustain them, that you will go out of your way, that you will learn from each other that there is really not much difference between teachers and pupils. Because we're all learning and all of us don't know. All of us have difficulties in life which have to be solved, and where there are problems and where sometimes you can talk about such problems, and sometimes you cannot because it is too private. And of course I do believe in the privacy for each person, where he has his own world and where he meets his own 'I' and where he can meet his own God in that what is essential essence within the being of himself. Of course.

But when you want to talk about activity, about exchanges, about communication, about that what you still are able to do in a subjective state, try to understand what we are talking about - observation - the learning of that kind of a method and making a dexterity as much as you can in part of your

brain functioning, in part of your heart functioning.

And then we say participation - ordinary daily life in which there is light on the path in the form of objectivity, in which there is a desire to continue and such energies being fed from Above. Sometimes the indication as if that could come through your feet, using the Earth as a tremendous condenser of energy forms. Try to understand the energies more and more, not being dependent only on the form in which they happen to be, but more and more such concepts as an energy field, of a relationship by itself, which you don't see. The Law of Noumena - that what is beyond all action.

And then that to be followed by experimentation - we talked about that - with having the possibility of something a little bit more objective, and seeing what one can do within the framework of possibilities of one's own personality, so that then you can accumulate more data about yourself which, in many ways, you don't want to do when you are in ordinary life. These are the opportunities of meeting other people, if you want to, and sitting down with them and being criticized by them, and exposing yourself to a variety of different questions which might come up with enemies, which you want to meet because perhaps it's useful to have lunch with them.

But all of that, these are the three steps, and I've called them the DO-RE-MI of the Soul body. And I put exactly that what now follows, or at the end of these three, in the form of a FA. I've said that is the realm of conscious intentional suffering, intentional labor, conscious and conscientiously executed. That is the time when one makes conditions which you know are going to be extremely difficult, of your own creation, so that then, in new surroundings of that kind, and many times unable to forget the reason why you do it because you know it has to be done in order to feed that what is at the present time potential. That must lead to the freedom for a Kesdjanian body and

the fulfillment of your Soul in the form of a SOL-LA-SI of that triad. That is really where Work will begin in earnest. All of the rest is preliminary. And I don't want to say that it is going to take so long and that you have to wait until eternity arrives. It is not that question. Each time, when I look at Heaven, I can see it. It doesn't mean I have to be there, because I can become inspired by the fact that maybe later I will, but now I have more than enough to do in the wish to get there.

The change of a person does not take place because the conditions in which he is living are changing. The change takes place because he wishes to adapt his condition to that what is conditioned outside. And whatever that may be for ordinary life, and whatever may be of an aspirational quality, whatever there may be that could be used as teaching or behavior forms of other big people, or any kind of a hero worship of that what you love to read about and imagine you are, any kind of form of your own imagination, seeing what could be for you, hoping, very much the same as more and more you will start to go back and see your past, and you remember how you were and how things at that time, when you were five years old, how they affected you. And then at seven, then at fourteen, then at twenty-one - how all the time these kind of things could affect you and have affected you in an unconscious way.

Now you start on your own road, and you start to build your own world. That, after all, is what we are trying. And every time you have to be reminded because if you're not reminded, it runs down. That damned law of gravity, that always exists. Wouldn't it be marvelous to be free from it? And maybe we would not have any light, then not any weight, like maybe up in space when they shook hands there. That kind of density of lightness, that kind of understanding of the solution of bondage.

So now maybe you have a few questions that you would like to talk about. Go ahead.

Dick Katz: Mr. Nyland?

MR. NYLAND: Yah.

Dick: Dick Katz.

MR. NYLAND: Yah, Dick.

Dick: In the last couple of weeks, I've been forced to notice certain things, certain habitual ways that I am, like a tendency I have to try to pump up the things I do with significance rather than just stating the fact that I'm doing it. And at first, it was a very upsetting experience, but then I was able to be, in an ordinary sense, more accepting. And it served--

MR. NYLAND: Dick, didn't you see it before?

Dick: Not quite in this way, no.

MR. NYLAND: No, because you might have seen it and then avoided seeing it.

Dick: Yah.

MR. NYLAND: Yah.

Dick: But it then served, as I recalled being that way, as a reminder to Work. The question I have, Mr. Nyland, is that what I wish is to have something objective be present while those particular things are occurring so I can have more objective information about that part of myself.

MR. NYLAND: Yah, Dick, there are different ways by which you can approach it. Each person has traits, tendencies, characteristics, and it doesn't matter very much what kind they are. Usually they lead to further bondage of oneself. And from that standpoint, they are not really and should not be desirable, and one shouldn't want to have them. And of course you want to eradicate them. If that once is understood, that it is a characteristic of that kind that you want to get free from, and that you really feel you're

entitled to be free from it in order then, if you could accept it totally, a hundred percent acceptance, that then you would have that freedom. And in that freedom, you could Work. So you must look at it as something that is a characteristic which is disturbing, both in your mind and in your feeling. And it means that your mind and your feeling are not pure enough to be able even to concentrate on a wish for yourself, because immediately when you start to think about the wish, and having a wish for wanting to Work, there is this influence, these characteristics which come, particularly in one's mind, and interfere.

Now how to accept it. I can learn, gradually, to admit to myself that is what I am. And I think it is important to continue to do that, but it is a very long road because many times I don't want to accept the fact that I am that way, and I want to excuse it. And I have constantly, with my mind, such a desire to justify it, to rationalize it, so that I can live with it. Because if I see what it is actually - it is as a characteristic of myself - I don't want to live with it, because I already--that I know about myself, that it is not very becoming to a man and it shouldn't be there. And I also know that it is in the way of wanting to Work. But I say that is a long period before one can start to accept oneself really as one is.

There are different shortcuts. One is, leaving alone the thought about that, whatever that is and whatever the material now is that you have to work with. Look at yourself as a laboratory in which there is still a chance that certain research can be done. It may not be as pure and as clean and as well painted as it sometimes ought to become, but at least it's enough for a Working program. I use my body for the purpose of doing something that is of a very simple nature, and has to do with ordinary activity of a physical kind. I choose certain things, like walking, like lifting things, even walking over

to someone and shaking hands, or whatever it is that I want to do - carrying things from one place to another. As long as they don't take too much of my energy, my body will take care of certain energy, particularly when I now, in my mind, separate a little section. I say, give order to this body to do this and do that. If you can, and you are by yourself, use a voice for yourself and talk to your body. You will engage your mind and the mind will be divided. It will not always go in the direction of justification or even the statement of that what you are as having such and such characteristics. The mind will be used to talk to the body, saying to the body, pick that up, bend over, do this, walk slow, don't make such a mistake that you just now made. You can be critical even, but there has to be a judgment as authority from your mind engaging your body. While it is busy in that way, then there can be a chance of wishing to continue it for a different purpose. Originally, it was only to divert the energy from the mind, but now the purpose can become a different one.

I say there is already an engagement between a part of my brain and my body. I'm already talking to it. Now I can express in my talking something that really means concern with myself. In that way, I start to introduce feeling. And in that way, the three centers become a combination and very soon they will take the upper hand, because the energy that otherwise would have gone into any kind of a form of vanity or whatever it might be, there is no more room for it. I'm now engaged in something very simple that I can do, and I know I do it now for a definite reason for me to wake up. In that way, I accomplish exactly the same thing. And I become, because of that, much more able to withstand these characteristics which I have by saying, But I also know what it is to experience a form of unity in which there is a desire, on the part of the mind and the body and the feeling, to become more and more

objective to that what is taking place. Because that becomes the aim of a person: then first, as I say, trying to take it away from the mind and, as it were, disturbing and then using part of the mind for the purpose of Work.

It is a very slow process also, in the beginning, because one is not adjusted easily to do something in the presence of something that is already busy. And there is an interference with parts of your personality. But after you insist that it must be, it must really mean insistence, that you really want to do it to help yourself to overcome such little tendencies, because they are rather small and they are so mechanical and you really are not much responsible for it. But at the same time, they start to bother and they shouldn't be there; but you can overcome them by having this desire that I wish to grow up. I don't want such things. They don't belong to me. And when they don't belong to me, why, in God's name, should I even feed them?

Yah. You see, Dick?

We'll turn it over, huh?

(Side Two)

All right, Dick?

Dick: Yah.

Linda Goldman: Mr. Nyland?

MR. NYLAND: Yah.

Linda: It's Linda Goldman.

MR. NYLAND: Yes, Linda.

Linda: I want to know if I can use the sensing exercise to develop my feeling center.

MR. NYLAND: Huh? Say it again. What is it about sensing exercise?

Linda: I'm trying to develop my feeling center. I want my heart to function.

MR. NYLAND: You want to develop your feeling?

Linda: Yah.

MR. NYLAND: Yah.

Linda: And I was listening to the tape that you made up about sensing. I want to know if-- You see, I tried to develop it without taking in impressions, particularly through my head. I wanted to take in something more directly. And I think sensing might help me to do that but I'm not sure, so I--

MR. NYLAND: Sensing can only help you in a very special way. If one understands that feeling and body are very close together, and that whatever there is (of) expression of a feeling will take place through the manifestation of the body, then you can see that sensing can be of help to give the body itself its own means for existing, and as I say many times, the knowledge of it being whatever it is. In that way, the body can become independent on the expressions of a feeling, and the feeling need not then use the body for manifestation.

If that separation can take place, and it does take place gradually, the feeling is much more free to develop. And now it is the same question still, because simply that it is more free doesn't mean it's going to develop. It will stay within my personality when doing whatever is necessary to be done, and the feeling itself still will manifest through the physical body in certain way of behaving. But the question of how can I make my feeling increase - and as you know we talk about the possibility of a feeling becoming an emotion. So that means that there has to be an intensity of such a feeling in the first place, and an extending of the feeling and including in that different forms, different entities for which I have a feeling.

I start with a feeling always related to myself, and now I want to deepen my feeling. I must include those who are near and dear to me. I start with that. It's just a little bit of a step further and it doesn't involve very

much. But when I start to care for them, when I want to share my experiences, when I look at a little pussycat and I say how lovely it is and I cuddle it, when I want to see what happens to a little child and see if I can help it to walk, or that I can even wish to feed it, or whatever there is as other instincts in myself, I have to learn to do that regardless of what my--perhaps even my instinct is. My instinct may sometimes be very selfish, and not wishing anything to do for someone else unless I get something in return of equal value.

I think you have to learn to give without wish for receiving. And that I think sometimes is difficult, because you can reason about it and you can say in your mind that that ought to be possible, and if you actually could do it, it would be a wonderful state to be in. But actually to continue with that is difficult because your mind will constantly tell you that you ought to have something in return for whatever you are giving. That is the way we are brought up, and that is the way Satan always tells one that whatever you are going to give, you ought to get back. In order to free oneself from that, your attitude of yourself in an emotion becomes different. It becomes not only the sharing but it becomes something which you do for the sake of the maintenance of something that is higher than you are. Because if you can now link it up with a wish to create something of a different nature, perhaps, but in any event higher than what you are at the present time, and if you can concentrate, helping your thoughts to keep at it and wishing constantly with your feeling to express such and such more intensely and more continuously, that more and more you will be able to define that what belongs to a different world. And for the sake of the existence of that different world, you may want to feel for the existence in wishing to help it.

The best example, of course, is a religious development in which one

wishes God to exist as the All-Maintainer of the universe. Also, one can take mankind in its suffering. The different conditions of different people drive them wherever they are, unjustly being persecuted. Or the conditions caused by Mother Nature as a result of flooding and famine and earthquakes, and things of that kind about which we cannot judge, and where we cannot really trace it so that we can justify the existence or even say such and such is responsible. Or what is meant by the question of Zilnotrago existing in the universe, and every once in a while becoming affected by it. That then, as a result of the existence of such things which we cannot control, there is, on the part of oneself, an attitude of - not admiration to begin with, but some definite fear of certain things existing which I want to understand in order not to have the fear any longer. And in that way, I change the concept of a force which is higher than I am into a force which actually is loving me also; and that I am maintained because of such a force wishing to exist. And so I change my attitude. I say if that is really the case, then I must have towards it a wish for such a force to continue to exist, not only for my benefit but for everyone else.

The love of mankind is born out of that. And the realization that there is so much need of that kind of exchange, you might say, or whatever one can do, makes one become active regarding that. Then in your life you take that what is coming towards you and you take it into yourself, not in any cheap way, but in something that you feel for yourself you want to develop for yourself in order to be able to give so that then, in turn, you could receive, and that there is reached a higher level between two people who have that kind of an exchange, than just an ordinary, in an ordinary sense, an exchange of personality.

Keep on thinking about it and try to test out how much of that feeling

already is flexible enough to be used for such purposes. You use your voice many times in such a case. When you are by yourself and you can sing and you don't have to worry about other people hearing you, simply being then what you are with all what you are, giving all you have. Becoming flexible more and more in the development of that what is an emotional possibility of what can give without wishing to receive, at the same time wanting to give it for the sake of reaching a higher state of being for oneself, and contributing then to the totality of the universe existing in which that what you are also has to exist equal to someone else existing on the same basis.

With that, of course, one can start philosophizing and thinking in imagination and all the rest, and you can live really for quite some time in an entirely different kind of a world. Let it begin as imagination. Let it be as if you are walking on clouds, as if you actually meet angels, as if sometimes you see the good in everybody and not see any longer what is wrong with them, that you always try to give the benefit of the doubt. And then you take one day, and today, I will say, today I live like an angel. In all my attitudes, in that what I think and feel and what I'm doing, in my treatment of anyone else, I will remember that now I've made up my mind, that today is going to be an exceptional day for me because I want to enter the kingdom of Heaven.

You understand that, Linda?

Linda: I do, except that I'm afraid that to wish to care in order to raise my level of being is so selfish.

MR. NYLAND: Start reading a little literature of, let's say, the Church Fathers. St. Theresa, Cloud of Unknowing - books of that kind - Scattered Brotherhood Letters - books that give you an indication of certain people existing. Read the Second Series. Look into that and look for emotional

aspects of the different people who are described. There are beautiful passages in it. It is not limited to Skridlov. Put yourself in situations when you can be affected by the outside world, actually wishing to give you something. Mother Nature at certain times can be quite useful if you have the proper attitude towards it. And if you wish to sing in the woods, then go ahead and do it because you usually are not flexible enough to do it and you have to learn that. But when you once become a little bit more open, a little bit more letting go, a little bit more dedicated to that kind of a wish for freedom for yourself, you will see, you will become quite a different person. And people almost won't recognize you.

But, Linda, you have to do it. It is not a theory.

Kerry Millay: Mr. Nyland?

MR. NYLAND: Yah.

Kerry: It's Kerry.

MR. NYLAND: Yes.

Kerry: I want to report to you on a task that you gave me two weeks ago.

MR. NYLAND: That's right.

Kerry: The task as I understood it was that, in regard to the question of ups and downs in Work, that I would use my body in some way against both the ups and downs, and I could tell you what I did. I would do a lot of things with my body that were unusual. I would-- For the purpose of waking up at that time, I would, for instance, move faster or slower than usual or I would make unnecessary movements, unusual movements--

MR. NYLAND: Did you wake up then?

Kerry: Did I wake up, you said?

MR. NYLAND: Yah.

Kerry: I found in general that, at the time that that change was made, there

was a flash of awareness.

MR. NYLAND: Yah, but could you continue it?

Kerry: In general, no.

MR. NYLAND: I would not make any different movements or a movement that I'm unfamiliar (with) unless already I had tried in ordinary habitual way of being that I could continue with the existence of an 'I'. It's much more important. It is right to make changes but when then the change is a change and it has reminded you to Work, then there has to be a very definite desire to Work. And that must extend, not only the flash in the pan. It's got to be there for any length of time that I want it to stay there. I speak slowly while I am talking, or whatever it is that I do. I want to hold on to that what I now know exists as what I call something objective in me. And I must make it so that it will last, for a minute, two minutes, three minutes in succession without interruption. Those are the things that I would do. I say, change the different manifestations in order to be reminded of Work, but then when it is Work, as it were, the change of the manifestations is climbing up on a little hill, but then Work is when you are on the plateau of the hill itself. Don't keep on climbing.

Kerry: Yah.

MR. NYLAND: You understand that?

Kerry: I agree with that.

MR. NYLAND: Yah. It is much, much more important to be able to say I had 'I' with me - but I must be honest about it - I had an 'I' with me, a little vague but it was still there, sometimes very sharp. Maybe a minute. And I can count it by means of the breathing I can do. I inhale, exhale. Yes, my 'I' is still there. I don't want to talk because I'm afraid I will lose it. But I inhale again. My 'I' is still there because I know it; when I exhaled

it was there. And so I count what it is - not by numbers and not by minutes - I count by inhalations and exhalations. And I know that at certain times an 'I' is actually aware of me, this body, breathing.

Use that as a method. It will help a great deal.

Kerry: Thank you very much.

MR. NYLAND: All right.

Judith Conty: Mr. Nyland?

MR. NYLAND: Yah.

Judith: It's Judith.

MR. NYLAND: Yah.

Judith: I've been wanting to ask you for a task. I've been very full lately of a certain relationship to Work and of a certain atmosphere that I feel has been affecting me, that's a result of Work, I believe. But I know that at a point it will be easy for me to fool myself. And while I still have a certain momentum, I would like to know if you could give me a suggestion that would change it a little bit but carry it on.

MR. NYLAND: Judith, have you every woken up in the morning that you could move mountains?

Judith: Yes.

MR. NYLAND: Those are the states that you have to have, that there is really when, as a result of whatever it may be - a result from wanting to Work, a result as condition in which you happen to have an experience, whatever it is that you are reacting on and towards - that you change that into such a wish that nothing is too much, and that you can fight God, or at least that you can fight staying out of hell.

This attitude that one can have in which there is a tremendous amount of energy available, and not knowing why it happens to be there, it is something

that can be used for oneself. Then you do, at such a time, everything that you have postponed, everything that you remember you should have done and didn't do right and you still can correct, and you find certain things that are new to you in which you then wish to remain awake. And you look then at your life, you look at the past, you look at the future, you see yourself the way you are and have been, and how you perhaps would like to be. And then you use this energy for waking up to the fact of being now, at the present time, thinking about the future, using the past and realizing that you are present to yourself. Then go ahead and do it, because if one feels like moving mountains, you have to prove it to yourself that you actually are going to do that.

Start with small things in the house. Start with writing letters if necessary. Start with cleaning up. Start with going out. Start with thinking about the nursery. Start to set certain things in motion for which you know you have energy and the energy can now be used because it is yours. And this is the way you will prove that it is actually yours or that it is a little bit of a fata morgana.

You see that, Judith?

Judith: Yes.

MR. NYLAND: All right.

Helen Ramsey: Mr. Nyland?

MR. NYLAND: Yah.

Helen: It's Helen.

MR. NYLAND: Helen?

Helen: How do you keep your idealism from being contaminated by your vanity and self-love, from maybe trying--

MR. NYLAND: You sift it. You distill it. You let it run through a sieve.

You see that it is dirty because there are things that are on the sieve itself. You consider constantly the way you are, and you see if there is any note introduced cacophonically regarding that what is your harmony. You constantly look at yourself and you justify the existence by making that what you are doing as pure as you can. You use your ordinary mind for the purpose of purification. You repeat sometimes certain things in a certain way, like a distillation process. Because when you distill once, there are certain impurities that (will) stay behind, but there are also impurities that go over. You take that what is the distillate and now you evaporate it again and you distill it again. You get a second distillate. It is purer; it is less but it is purer.

This is the way I do with different things, manifestation of myself, or even certain thoughts or forms of thought. I want to purify my thinking. I want to purify my posture, the attitude, I want to purify my voice. I want to purify everything that becomes manifestation for me. And I have it within my means of doing it again and again and doing it better than before, or to try. How does one learn how to play violin? You just strike and sometimes it sounds right and sometimes your left hand is not pressing it down enough. And sometimes there is not enough strength in the bow. And sometimes the bow is not long enough extended and you have to do something about that because the purity of the tone is not as yet the way it ought to be, and you have to lift your finger up a little bit or down, whatever is necessary. All this you listen to with your self.

Your own organs give you the information about your purity, the same way as when certain things have to be washed and they are not pure, you see it with your eyes. In the same way, when a sound is not right, you hear it and you know it's wrong. When your voice is different in the way you have to use

it, let's say, towards your children, you know it is impure. You know damned well when you didn't emphasize it in the right way, and that something ran away with you. And you must correct it because if you say, I do this again and things of that kind, that will help you to make things more and more pure - quintessence - five times purity, five times distillation.

It's a very simple thing, Helen.

Helen: I know, I do it--

MR. NYLAND: Yah, but you--

Helen: --but I run out of energy sometimes--

MR. NYLAND: Darling, you--

Helen: --(and I don't see anything else happening).

MR. NYLAND: No, no. You criticize yourself while you are doing it. You're not looking forward in research. You immediately start to criticize when you have a little result and it is not a final result. And then of course you force yourself to look at that what is wrong, and you start to criticize, and you're incapable of continuing. Research means I start and I find out what I can reach. And then when I've reached some kind of a result, I look at it. And then I say, well, it's not right yet. But I'm not too disappointed because I'm still in the beginning of the research. So I do it again. And I get again a result and perhaps it's a little purer. That gives me hope. But if it keeps on going down, I say, as a type, maybe I'm not in a good state to do research now. I must wait. Maybe later the voice of God can tell me, and His hand will help me at that time. At the present, maybe I'm incapable. Maybe I'm a little too sick. Maybe it is not possible for me to do it now even if I wished. And when it is not the right time, I must understand that it is not the right time, but that I must have a hope that the right time will come. Then I have belief and I will go through the difficulty with a hope of

actually reaching something that can appear later.

Don't be disappointed when things don't come immediately, or even might sometimes take a long time before they come. That is the patience you should have - everybody - because not anything is accomplished by just sitting, or hoping, or making a little bit of an effort. God will only give when He sees that one strains oneself in the effort you wish to make and that there is then, in such an effort, nothing else but the wish to do that effort correctly. And when the emphasis is for the sake of the Lord, He will hear you and He will give you whatever you need.

Helen: I see that that's true very often and that it's my own false idealism that doesn't let me see my own poverty.

MR. NYLAND: If you will take the word fault away, if you will want to accept that as a fact simply, without criticizing it or putting it in a pigeonhole, it'll make it much easier. Because as soon as you will say certain things that are critical, you stand still, as it were. You exchange your attempts for wanting to be a little bit more conscious into a standing still in which you contemplate your unconsciousness. If you don't have the word and you don't allow it, you can continue on a little more momentum of your partially conscious state, and it is far better. Never mind, never mind, never mind. Leave me alone. I am Working. Never mind how often I fail, it doesn't matter. I keep on going.

You see, I'm interested in the totality. I'm not interested primarily at that time in finesse. I know, I remember two people who played four-hand. And the husband and wife - he played the left and the bass notes. And she was a little fussy because the melody and this and that. And then every once in a while, they played four-handed Schubert or Beethoven or so. And then she was a little irritable and said, Erh, erh, erh. And then he said, Gr, gr, gr, gr, keep on going, never mind if I make mistakes. And I think it's

very good. Afterwards, you will file it off and make--put real fine points on it. But for the beginning, I want to keep my enthusiasm. I want to keep that what is alive within me and I want to express it. I want to create as high a level of my being as I can. I want to be, at certain moments, as close as I can reach to that what I can actually reach, as if I, in this attempt, being spirited, I lift myself off a little bit from where I am on this Earth because it is so wonderful to be a little bit more free. And I have no time then for little disturbances of telling me that it is not right as yet. Sure, I will find out later.

If I do a movement and the First Obligatory and I know, more or less approximately, what's required of my right hand and my head and my legs, I do them and I try to keep a rhythm. And because of that, I establish within myself a desire to be a representation of that movement, as well as I can do it at that time. But maybe it is not perfect. At the same time, there is such a desire in me to do it, and I hear the music and I am on time and I make myself do that. And my arms may be a little crooked. And maybe my head is not in the right position of how far it has to be from the right, from the vertical line. And all of that - I may wiggle a little bit when I go through the third and the fourth, and lift up my foot, and I cannot rest well enough on the other foot. But I have such a desire to do it right, and later on I will make it much more beautiful. Later on, I will make the First Obligatory in such a way that even God will smile.

Have you any more questions?

Anne Hanson: Mr. Nyland?

MR. NYLAND: Yah.

Anne: This is Anne.

MR. NYLAND: Who?

Anne: Anne.

MR. NYLAND: Anne. Yes.

Anne: My question is about a state of balance in which something was present to me. For some time it gave me, almost I would say, guidance - I wrote you about it.

MR. NYLAND: Yes, you did.

Anne: And as I look back at that experience, I remember the experience, but I don't see that I got information that I can say, I know that Anne is like this and Anne is like that. And I'm confused about that because I would like to take as my--take that experience as an indication of what could be possible to have an 'I' with me.

MR. NYLAND: Anne, you make it a little too limited. When you say Anne is this and Anne is that, you can change it to saying, Anne has had an experience. There was a possibility for Anne to experience that state that you did write about and that you did experience. And that is a very good statement, that a person is capable of having such experiences. It adds to the possibility of that kind of a knowledge of what you are when you describe your capability. That's why I say, don't make it too narrow, because that is just as worth--worth just as much as a simple statement of saying that this body is not standing straight, if I want to use that as an example.

You see, I'm interested in the functioning of myself as a personality, being able gradually to become individuality. But for that I must know what the capacities are of myself, what are possible to do and that I can believe in, and that gradually then my personality will become different. In that way, the knowledge of my personality will go over into an experience of the actuality of an individuality. But you see, I don't make little distinctions then anymore. I really don't care because I'm then in the realm of the

experience which I now recall, and I try to remember that it was possible for me. And I thank God that it is possible for me. When it is once possible, it can be again possible, and therefore I say I can have hope. And with that as hope, it is tremendous advantage to have hope when one wishes to Work.

Don't look at it too narrow-minded.

Anne: Thank you.

MR. NYLAND: All right?

Anne: Yes.

MR. NYLAND: Yah.

Jim Huntington: Mr. Nyland?

MR. NYLAND: Yah.

Jim: ( ) last night.

MR. NYLAND: Jim?

Jim: Yah. I'd like to ask you a question about something that is coming to my attention this week. And that is, I'm finding in myself more and more a certain kind of resistance, and I'm not sure where the resistance comes from. I see it as a--I experience it as a part of my subjectivity, as what I am. And in relation to Work, I've just been surprised recently in the quantity of that kind of resistance. And it's almost like I could use some spirit in my wish for something to fly by these things, but I don't know. The other alternative is a certain kind of a drudgery.

MR. NYLAND: No, I think you have to admit that that happens to be a law. The further you go, the more you find out how you are bound and that you are bound more than you originally thought. We say sometimes, at the last stretch, that what is heaviest has to weigh the heaviest. And it is a natural law that certain things, which are connected, do not wish to give up at the end. They always go through a process of losing a little bit and becoming a little

freer from each other, until the demand is made that they now have to separate. That is the end. And at that time, there is much more force that holds them together than what has caused them to be together in the beginning. Chemically, I can give you many examples of that kind, that certain chemicals are used for extraction at the point where the process is almost over, and that they are used in a less concentrated form in the beginning of the process.

I think it is the SI-DO of an octave. It is that what you must understand, that at the last moment, Satan will interfere with God. That is in the nature of the condition of Earth, because we are here for the purpose of being in sleep and staying asleep. And when gradually then Mother Nature has to admit that we are on the road towards freedom, she fights against it first. And then she will help for some time because she is reminded of herself wishing, with the same kind of intensity, for her own freedom. And that is a beautiful period because then it looks as if everything is going to be roses, roses. And then there is a point in which Mother Nature understands what actually is involved. She says, If I help so-and-so, then that person cannot be of help to me any longer because he will be free. At that moment she panics. She wants to hold on to everything; wants to undo even what she has done in helping and trying then, at the last moment, to say, No, don't go away now, you're still needed - and all kind of indications. And whatever there takes place in a person, that he then doesn't want to give up, it is like losing the kind of life on life when one dies, when you are still attached to life itself. That makes it extremely difficult to die in the right way.

The solution, Jim, is simply if that is the case, I will then act as if it has no meaning for me any longer. I see that I'm attached. I now act as if I'm completely free. And I have not lost a desire to want to Work. I only will want to see that such things are experienced by myself which may

make me change my mind about wanting to Work. And instead of allowing that to take place, I Work, but this time I do as if I am already free. And in that kind of condition of imagination, it is such an unforeseen event on the part of that what is connected, that it lets itself loose.

Try it if you will. You will see. The freedom can be reached when that 'as if' goes over into the reality that actually that is the case, and that that what bound you or what made the difficulty was mostly your own thought.

Jim: That's right.

MR. NYLAND: All right?

Jim: Yes.

MR. NYLAND: Good.

We are there almost, are we?

Bob Kosut: Almost.

MR. NYLAND: I hope you understand the reason for not having Thursdays. You have to Work yourself. You have to become more serious about yourself. There is no use if you don't. Don't become, like so many people who hear a little bit of Gurdjieff and start writing about it and thinking that they already do know, and they haven't faced themselves. And so when they start writing, they become so self-enamored and they're still so glorifying themselves, and so happy that they can collect facts and put them down on paper, and they have it printed. You know, that kind of justification for doing it is just the opposite to a person who wishes to Work.

The accent should first be, I am now what I think I am. I also know that the way I think about myself is not entirely correct. I want to find out the truth about myself actually being that what I am now. When I know that, then I will be able to substitute that what is of more importance than

what even made me start with Work. I will learn to take Work for myself in using it, to become free from my desire to Work so that then Work itself can live and use me for the expression of it.

So goodnight. Have a good month of August.

END TAPE

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